A REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, January 24. 1710.

I Am fully perſwaded, I have wrong'd no Body in the Account I have given in the laſt Paper; and I do aſſure the World, if I am requir'd, I am ready to name Perſons, Places, and Particulars, and have free Licenſe to name the Informers.

I come now to Magiſtrates out of Towns in the Countries, and leading Men in Publick Affairs; ſuch as we call Juſtices of the Peace, Commiſſioners of Taxes, Clergy-men, Biſhops, Officers employ'd by the Government, and ſuch who eat the Bread of that Queen, they thus betray; and let no Man but the Guilty fear me, *for I'll wrongfully charge no Man*, nor do I reflect on any, but ſuch as I particularly deſcribe; and yet the Greatneſs of any Man ſhall not prevent my juſt Remarks, let his Cloath and Colour be what it will.

For the Juſtices of the Peace, I ſhall begin at the *Northernmoſt* Point of the whole Iſland; and let not ſome in the *South* think the Journey ſo long, that it ſhall not reach them—— For the Firſt, be pleas'd to accept of the following Letter, which comes from good Hands,

Hands, even beyond the very Isle of *Britain*— And who would think, the Contagion should be spread so far? The Letter is from a Minister in a Presbytery of the Synod of *Orkney:*

SIR,

WE are the Object of our few Friends Pity, while being thus remote from the Center of Justice, we become the open Contempt of our Enemies, who, tho' not many in Number, yet having the Power of Magistracy, are daily insulting us more and more.

It is to be remember'd, that in the Bounds of this whole Synod, tho' there are no less than four Presbyteries, and two and forty Ministers, many of whom supply three, four, yea five Churches each, there were not twelve Persons to be found who dissented from the establish'd Church, and the Success of our Ministry among the poor People was very great and encouraging. But about November *or* December, 1708 *One Mr.* James Lyon, *lately ordain'd by One of the Exauctorate Bishops, and Himself not being qualify'd according to Law, but refuses to take the Oaths to the Government, comes into this Country, having receiv'd Encouragement from some of the Gentlemen of these Parts——This Man has erected a Meeting-House among us, in which he uses a Worship never known in this Country, Viz.* After the Form of the Church of *England—— This has occasion'd a great Division in this place— We apply'd to the Justices of the Peace here, in order to suppress this* Jacobite *Meeting, and last Week we address'd them in the humblest Manner, to put the Laws in Execution against them—— Soon after our Representation was deliver'd, the Justices consider'd the Matter of it, and instead of redressing our Grievance, they call'd for the Moderator of the Presbytery, who had subscrib'd the Writing in Name of the rest of the Ministers—rated him in a most angry Manner, for some Words in the Address, which they said were not justifiable, and therefore said they call'd him to answer for them—— The Words were these,* That tolerating and Countenancing the *Jacobite* Meeting, was cherishing Disloyalty and Faction——. *Which Words we happen'd to have a very good Author for, being the very Words of her Majesty's Letter to my Lord Advocate, upon the Occasion of the late Invasion, commanding him to cause the said* Jacobite *Meeting-houses to be shut up——*For, *says her Majesty's Letter,* Tolerating and Countenancing the said Meetings is cherishing Disloyalty and Faction, *which being answer'd to the said Justices, they were pleas'd to express no farther Resentment at that time.*

Now, Gentlemen, who of you can be offended, when I shall say, that such Men as these do not discharge the Duty of Justices of the Peace, swearing to be true to the Queen; it cannot be true to her Majesty's Interest to countenance and encourage those who reject and disown her Government, and who refuse to swear Allegiance to her——. How can these Gentlemen take Oaths to the Queen, how can they renounce the Pretender, and abjure him and his Interest? This is such a Paradox, as no Man can understand, and I am perswaded, no honest Man will defend.

I do not delight in Examples of this Nature, otherwise I could enumerate Persons and Particulars; but the Thing is flagrant, the Examples are too many;

From

From the *North* we may jump to the *South*; and as in one Part the Magiſtrates, ſo in the other the Clergy, are too guilty of this Piece of Contradiction, to ſwear to the Government, and yet cheriſh by theſe Things Diſloyalty and Faction.

Theſe are the People the preſent Age groans under; and I ſpeak it with Freedom and Concern for the Government; let them take it how they pleaſe of me, I am not ſollicitous: Till the Government pleaſe to think it worth while to take ſome new Method of truſting Magiſtracy with honeſt Men, and Men of Principles, they will never be ſafe; Theſe Kinds of People are neither ſafe for one ſide or other, they betray both, they betray the *Jacobite* Intereſt, by ſwearing, abjuring, &c. And if the Pretender himſelf were to prevail, he would treat them as thoſe that had deſerted him; and they betray the Revolution-Party, by advancing the exploded Notions of Non-Reſiſtance and Hereditary Divine Right of Succeſſion, which blackens the inviting over and joyning with the Prince of *Orange*, as a horrid Rebellion, and the ſetting the Crown upon his Head, as a rebellious Invaſion of the Laws both of GOD and Man. Who ſhall truſt theſe People, and what Side will ever receive them?

I have been told indeed of a Diſpenſation given them by the Pretender, in general Terms for this Kind of Perjury. This is a bleſſed Language for *Britains* to ſpeak, a Speech our Fathers never knew; 'tis Popery in Politicks, which may juſtly be call'd Anti-chriſtian—— Princes may indeed diſpenſe with our Allegiance ſo their Perſons, but not with our Allegiance to our Country; this is a Treachery not to the Perſon of our Sovereign only, but to the very Conſtitution it ſelf, to the Laws, to the general Safety, and can never be diſpens'd with by any Body.

MISCELLANEA.

WELL, Gentlemen, I gave you a Specimen of Paradoxes from *England*. Shall I next preſent you with a few *Scots* Paradoxes? I am perſwaded, you may find that barren Part of the World, as ye call it, fruitful of ſome of theſe ſtrange Productions, eſpecially ſince our unaccountable People united with them.

1. There you have the *Perſecutor perſecuted*, and the *Epiſcopal Diſſenters* perſecuting the Church of *Scotland*, being viſible in a long Liſt of intruding *Jacobite* Clergy, who get Poſſeſſion of the Churches and Manſes, and keep them by Force againſt the eſtabliſh'd Churches Miniſters.

2. *There is* Eſtabliſhment turn'd bottom upward, or *a new-faſhion'd Conventicle*, being the *Epiſcopal* Depos'd Miniſters preaching in the Pariſh-Churches, and the *Presbyterian* Eſtabliſh'd Church-Miniſters preaching by them in Meeting-Houſes—— A Paradox to be ſeen at *Kingborn*, *Haddington*, and ſeveral Places in *Scotland*.

3. A new Project in the *North*, nick-nam'd *Toleration*, requiring a Liberty they would not enjoy, and ſeeking it on Terms they would not comply with.

4. There again you have Diviſion and Union made conſiſtent; by firſt paſſing an Act of Security for the Uniformity of Worſhip

ſhip in *Scotland*, and then putting the Common-Prayer Book upon them.

5. True Retrogade *Epiſcopal* Zeal —— Demanding the Common-Prayer Book in *Scotland*, now the Law has excluded it, and refuſing it, when for 28 Years they had Power to ſet it up.

6. A new incorporated Union lately made between *Epiſcopacy*, Anglicè, *Non-jurors* in *Scotland*, and the *High-Flyers* in *England*; eſpecially ſince the Firſt ſet up to claim Kindred of the Latter.

7. There you have *True Epiſcopal Ordination* —— Being a new Method of Ordaining Miniſters for the Church of *England*, by the Depos'd *Exauctorate Non-jurant* Biſhops of *Scotland*.

We could furniſh you with more of theſe Niceties from the *North*, for as barren as *Scotland* is thought to be, it is fruitful enough of ſuch Myſteries as theſe—and of ſome not ripe enough to be told you —— or at leaſt your Temper is not yet brought to a Capacity to bear them. And therefore they are refer'd to another Opportunity.

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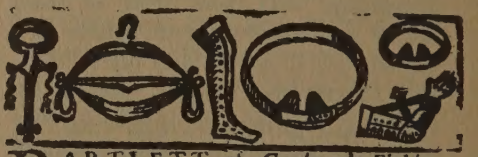

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